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Mulberry Missionary Baptist Association

v. 1.	1844	v. 11.	1895
v. 2.	1856	v. 12.	1896
v. 3.	1873	v. 13.	1897
v. 4.	1879	v. 14.	1898
v. 5.	1881	v. 15.	1899
v. 6.	1885	v. 16.	1900
v. 7.	1886		
v. 8.	1887		
v. 9.	1889		
v. 10.	1892		

THE ANNUAL SESSION

OF THE

ANNUAL SESSION

OF THE

ASSOCIATION

FOR THE ADVANCEMENT OF SCIENCE

AT THE UNIVERSITY OF TORONTO

ON TUESDAY, JUNE 20, 1882.

STATE OF THE CHURCHES.

Contributions.	Association.
	Minutes
M. Meetings.	
Present No.	
Previous No.	
Dead.	
Excluded.	
Restored.	
Dismissed by L.	
Received by V.	
Received by E.	
Baptized,	

*Churches—Commissions
of Fort Williams, Falls
Pathway, Shells
Etc., Etc.*

MINUTES.

1st. Called a session at noon. SATURDAY, Sept. 21, 1814.
The Ministers and Messengers, composing the Association, convened at Kingston Church, Autauga County, Ala. The following were present, according to appointment by Prof. F. Obadiah Radford, 1. C. 16 v. "For I am not ashamed of the Gospel of Christ &c."

After an intermission of 30 minutes the Vice President opened the session with singing and prayer. The letters from the different churches were read, and the names of the delegates entered.

2nd. The Association then proceeded to the election of officers and Clerk. Mr. John Yates was chosen Vice President for one year; The Moderator then took his seat and the Association adjourned for business.

3rd. Proceeded to read the Constitution, Abstract of Decisions, and new Business, and then adjourned.

4th. Offered admission for newly admitted members, and their offshoot associations, into our Union. The Macedonian Bapt. Ch. newly constituted and admitted into the Union, and being found orthodox were received.

5th. Appointed a committee to arrange the proposed meeting of the Association, A. J. Thompson, J. Goodwin, and Pastor of this church.

6th. Appointed a committee to arrange the proposed meeting of the Association, consisting of D. M. Lloyd, T. P. Holcombe, and T. C. Clark, who shall also be privileged to attend the meetings of the Association for the purpose of giving information.

7th. Appointed a committee of Friends to meet at the house of Bro. Burns and E. Painter.

8th. Appointed the following brethren to go to the Falls of the Coosa River next year, W. A. B. Riddiford, T. P. Holcombe, F. Yale, and J. C. Strickland to witness the baptism of G. W. Strickland to bear it. To the Coosa River, D. M. Lloyd, D. C. L. and E. Painter to seat it.

9th. The committee appointed to attend the proposed meeting of the Association, were authorized to occupy the stand on Sabbath morning, and to commence at 10 o'clock A. M. adjourned until Monday morning, Oct. 1, A. M. Singing and prayer by Bro. Strickland.

SUNDAY, Sept. 22, 1814.

A very large and well ordered congregation assembled at the Falls of the Coosa. Peoples preached according to appointment, by Bro. Everett before noon, Bro. Sewing followed by Bro. Strickland preached in the afternoon, and was followed by Bro. Hayes. The preaching of the brethren was with power, and the people were established and enabled to rejoice in the Lord, whose banners were made to tremble, and a number came forward to share an interest in the prayers of Christians, and we hope the Lord will crown the labors of the day with the choicest blessings.

Monday Morning Sept. 23rd 1844.

11th. The association met pursuant to adjournment, Singing and prayer by the Moderator.

12th Called the names of Messengers and marked absentees.

13th Called for correspondence from sister association, and received a letter and Minutes from the Alabama, by the hands of her Messengers brethren Poobles, Lamar, Hessel and Morgan.

14th. Called for the report of the committee of arrangement, which was read and received.

15th Called for corresponding letters which were read and received.

16th Called for the report of District Meetings, which were received and Minc'd, as will appear in the Table of District Meetings.

17th. The circular letter prepared by bro. Saning, was read and received, and ordered to be printed with the Minutes.

18th. Opened a door for any business proper to come before the association. Whereas, through the providence of God, our beloved brother A. Watson (the former moderator of this association) has been removed from amongst us by the hand of death, and entertaining the highest respect for our departed brother. Therefore Resolved. That this association, sympathize and mourn, with the family of our brother and also with the churches particularly of our association.—the loss of our much esteemed and venerable Father.

19th. The next association to be held with the church at Ft. Williams, Talladega County, Ala. Saturday before the 4th Sabbath in September 1845.

20th. Appointed Elder T P Holcombe to preach the next introductory sermon, Elder B Strickland his alternate.

21st. Appointed Elder D M Lloyd to write a circular letter, to be presented to our next association, on a subject of his own choosing.

22d. Resolved. That the clerk superintend the printing of the minutes, and that he have 1000 copies printed; reserve 150 for correspondence, and have \$25, for his services.

23rd. Appointed bro. F Adair to apply to the widow of bro S W Apperson dec'd for the Association Book, which he, as the former clerk of this association, had in his possession; and present it to this body at its next session.

24th Attached Concord Church, Autauga County, to the 3rd district, and Macedonia, Bibb County, to the 1st Dist.

25th. Resolved. That the clerk transmit to bro J E Sumner \$2, out of the funds of the association to pay him for a Book purchased by him for this association.

26th. Elders C Prim and J Yates, and bro A B Hughes were continued distributing agents in their respective Districts.

27th. The association ordered that bro Strickland have \$5 out of her funds, to pay him as corresponding Messenger to the Ala. Association last year, which he forthwith authorized the clerk to bestow on some poor widow and orphans.

28th. Called for the report of the Committee on Finance, which was read and received, and the committee discharged. Report Remaining in the hands of the Clerk from last year.

Sett up by the churches for Minutes,

Association,

Amount,	134, 00
Paid Superintendent,	25, 00
Paid Bro. Sumner,	2, 00
Paid Bro. Strickland,	5, 00
Paid for printing the Minutes,	30, 00
	62, 00

Remaining in the hands of the Clerk.

Howard Collége Library

29th. Resolved. That this Association tender her united thanks to the brethren and friends around Kingston church, for the very kind and hospitable manner in which they have entertained the members composing the same: Adjourned to the time and place above written. Singing, Prayer and Benediction by the moderator.

JOHN LATES M.D.C.

JOHN SANSING Clerk.

CIRCULAR LETTER.

The Mulberry Baptist Association, to the Churches whom she represents.—GREETING.

BELOVED BRETHREN: The time has again rolled round when we have been assembled to assemble as an Association, and according to custom we stand forth among you the following Epistles; founded on the subject of **WORLDLY MINDEDNESS**.

Worldly Mindedness we learn is "A preposterous love and pursuit of this world's goods to the exclusion of piety and attention to spiritual things."

Dear Brethren we learn, Romane the viii. 6, that "to be carnally minded (which is the same as being worldly minded) is death, but to be spiritually minded is life and peace." Hence it is plain, that if the christian suffer his affections to be set on things on the earth he cannot enjoy religion, and consequently, is often complaining of darkness, doubts and fears. Religion came from Heaven to Earth to cure our hearts, and smooth our paths through the wilderness of this world, and being of heavenly descent, there is no agreement between it and the world, and hence when we undertake to serve the world and our God too, we deprive ourselves of the enjoyment of Religion. Our Saviour says "ye cannot serve God and Mammon" Mat. vi. 24, and yet brethren we discover a disposition among professed christians to serve the world, and why? May we not fear that this being the case our hearts are not right in the sight of God? we think so, for we are informed that "If any man love the world the love of the Father is not in him" 1st John 2 v 19 v. In vain then, do we profess to be christians and cherish hopes of Heaven, if the love of the world has the preponderance in our hearts, and of this further brethren we can easily judge, for if we are disposed to follow the world, and attend to matters of religion only when it is convenient, or does not come in contact with our worldly interest, we have no ground, according to the above cited scriptures, even to hope we are christians. Dear brethren, we believe that there is too great a likeness between professors of religion in general and the world, too much of a disposition to conform to the world in almost everything, therefore spiritual things are neglected, and consequently the churches languish. We design now to notice briefly, a few of the most visible effects of worldly mindedness.

The worldly minded man is of but very little (if any) use in the church, for his mind is engrossed in devising ways and means for the accumulation of worldly stuff, and his time is spent in the execution of his plans, and hence, he seldom or never goes in secret to pray, he does not pray in his family or, if he does, it is only once in a while, in order to quiet a troubled conscience, and if he should happen to be at meeting, the topic of his conversation is the growth of his corn, the product of his fields, the price of cotton or something relative to this world and if any thing of a difficult nature should approach the church, he is entirely unprepared to assist in it, for his mind is not spiritual. Now we may expect to hear such christians (if christians they are) often complaining of darkness, for they walk not in the way in which God has ordained blessings to flow, and hence, he withdraws from them the shining of his countenance. Worldly Mindedness in professors of religion causes the Pastor of a church, on many occasions, to have to preach (almost) to naked walls and empty seats; his brethren are too busy to go to meeting. Again, brethren, it causes churches to have small funds, and a great many of

there as I used to alight when
I church, it is hard to do, and indeed
hard there to be burdened to vari-
ety, and we do think that ever
the world is to have, or will be
widely disdeamed; notwithstanding
it were, through difficulties. For
in order to accommoy wealth and
or at least negotiate of them, and
he has a right to expect; conseque-
tively some way or the support of
of the means devised, and he cannot
show himself approved and God
question of havin to neglect his busi-
nesses, or embarrassed in his business
anoy, and this being the case, is in
the unwieldy load which he has to
擔擔 as if otherwise would be
the love of the world, or worldly in-
worldly affections, that shall be shown
even to theory of the poor widow
With the world, though he may pos-
nothing & spare. Worldly minded
to Actions of others, by which he is for-
bidden, and shewing that scruples
regard to the Scriptures of God, and
consequently inconsistent with the other
of consistency in professing christians
so far. Individually from the time of Con-
stantine, till the year 313, 314, 315, 316,

of Jesus Christ, & be popular as we
look to expand and seek an association
among ourselves in one family, making
us one for the undersigned names right
now. And although we be
few, & of late days, let us
set our shingle up & call our
congregation, let us endeavor
to meet with many other
the distinguished with yester
day having food and drink
Lord give us grace and favor to make
given to me for these words
dy Sir. God be with you, a pleasant giv
and friend and fellow creatures in gen
ot hand & hope has sick stop. I am
anxious to change my atmosphere & winds; & am
apt to visit the far countries, and down town in
the world" Jan 1, 22.

Dear brethren, those who make no
man spend all their time in working for
poor and needy; yet they may find
by means to accumulate riches, and so
for, as worldlings, nothing more is ex-
pected. Such a course, and effect is quite dif-
ferent, and of the ways of the Lord
things brethren, we see much in us which
would not be on canvas, visible in our
times, do things in the transaction of
fable, and in which the law of the land is
adhered to them, as Christians and
before men. "A Christian character is de-
stroyed, son only by bad spots of rust."

actions of Langton may reasonably mislead, also
in and such a way regardless of the true religious
life of the poor and the righteous; and unless an-
other school than that of the world's wisdom is signified
of course. But when a professedly enlightened per-
son, who causes the world to sleep at midnight, and
already "leads us" to rest in religion, it is difficult to
tell how hardened in sin he is, and how foolish which
is. No doubt "the professors of religion" are
their worldly business set which they feel, and
finds them? our "ministers" the same? like to
explore the light, which is their duty as keepers
of the publick trust, which may have its source
it by an assemblage of innumerable specks."

MINUTES

SATURDAY SEVEN, APRIL 11

The Ministers and Messengers, composing the Ministry, convened at Kidder Church, Huntingdon county, Penna. The sermon was delivered, according to appointment, by Elder Obadiah Redford, 1. C. 16 v. "For I am not ashamed of the Gospel of Christ." *See* *ibid.*

After an intermission of 30 minutes the delegates repaired to the house.
1st. Appointed Elder John Yetts Moderator pro tem; who proceeded to open session with singing and prayer. The letters from the different church

then read, and the names of the delegates enounced.
2nd. The Association then proceeded to make choice of a Moderator whereupon Elder John Yates was chosen Moderator and Elder John Clark the Moderator then took his seat and announced the association ready for business.

3rd. Proceeded to read the Constitution, abstract of principles; and
Decorum and propriety as to be observed.

4th, invited Ministers not Messengers to seats with us.

5th. Offered admission for newly constituted churches, or "churches from other associations, into our Union." Whereupon Concord, Anti-Macedonia, Bibb, City, newly constituted churches, came forward, and letters, and being found orthodox were cordially received.

6th. Appointed a committee to arrange the preaching composed of Mr. Thompson, A. Thompson, J. Goodwin, A. and Past. the Church.

7th April, and committed to arraignment at present session; consisting of Brashears, D. M. Lloyd, T. P. H. Combe, J. T. Jones, together with a clerk who shall also be privy to any documents presented to the court for her examination.

Burns - New York - Boston - Chicago - St. Louis - San Francisco

9th. At the following cessions viz.— Tuscaloosa year, D. Bro. Lloyd to write the letter to the Cahaba Brethren & Andrews, B. Strickland, D. M. R. Peeler, to the Coosa River next year W. A. to write Radford, T. P. Holcombe, J. Yates, and J. A. B. Strickland, up write the letter to the G. W. to their it. To the Cannon, D. M. and E. Fancher to bear it.

100 The committee appointed to arrange the preaching
brought to occupy the stand on Sabbath: viz' Mr.
Strickland and Sanning, in the after noon; proceeded
at 6 o'clock A.M. adjourned until Monday Morning 8 o'clock,
by bro. Strickland.

A very large and well ordered congregation was present. Peoples preached according to appointment. Bro. Sansing followed Bro. Stinchfield and preached the first sermon. Bro. Hayes. The preaching of the sermon was well received and enabled to rejoice in the Lord, while Singers in a number came forward showing an interest in the preaching. I hope the Lord will crown the labors of the day with success.

Monday Morning Sept. 23rd 1845

11th. The association met pursuant to adjournment, Singing and prayer by the moderator.

12th Called the names of Messengers and marked absenees.

13th Called for correspondence from sister association, and received a letter and minutes from the Alabama, by the hands of her Messengers brethren Peckles, and Hausey and Morgan.

4. Called for the report of the committee of arrangement, which was read and voted.

Called for corresponding letters which were read and received.

Called for the report of District Meetings, which were received and Miami will appear in the Table of District Meetings.

13th Circular Letter prepared by bro. Saineing, was read and received, and to be printed with the Minutes.

Opened a door for any business proper to come before the association.

Through the providence of God, our beloved brother Watson (the form

er of this association) has been removed from amongst us by the hand of enthralling the highest respect for our departed brother. Therefore

Resolved That this association sympathize and mourn, with the family of our

dear and venerable Father, of whom we still retain a faint remembrance,

and association to be held with the church at Ft. Williams, Talladega

5. Saturday before the 4th Sabbath in September 1845, it was voted to en-

trust Elder T P Holcombe to preach the next introductory sermon,

and his alternate, and also to trust him to furnish a circular letter to be presented to our

ion, on a subject of his own choosing.

Resolved That the clerk superintend the printing of the minutes, and that

opies printed; reserve \$50 for correspondence, and have \$25, for his

expenses, and \$100 to apply to the widow of bro S W Apperson dec'd

in the Dist. of which he, as the former clerk of this association, had in

charge Concord Church, Autauga County, to the 3rd Dist. of Macc-

hobby County, to the 1st Dist.

Resolved That the clerk transmit to bro J E Summer all of the funds

remaining in his hands, to pay him for a book purchased by him for this association.

Elders G F King and J Yates, and bro A B Hughes were continued distributed

as in their respective Districts, and the Clerk to be the recorder.

The association ordered that bro Strickland have \$5 out of his funds, to

responding Messenger of the Ala. Association last year, which he

ordered the clerk to bestow on some poor widow and orphan.

Also the report of the Committee of Finance, which was read and voted.

Minutes discharged.

Report Remaining in the hands of the

for Minutes, set in boxes and bustards 30 00

for postage and insurance of the same 6 00

Amount, 36 00

Report of the Clerk, for the expenses of his services 72 00

for postage and insurance of his services 6 00

Amount, 78 00

The Mulberry Association tender her united thanks to the Mulberry Church, for the very kind and hospitable reception given to the members composing the same; and also for their kind and cordial attention. Singing, Prayer and Benediction.

JOHN YAT

JOHN SANSING Clerk.

CIRCULAR LETTER.

The Mulberry Baptist Association, to the Churches whom she represents,—GREETING:

BELOVED BRETHREN: The time has again rolled round when we have
told to assemble as an Association, and according to custom, we send forth
the following Epistles founded on the subject of **WORLDLY MINDEDNESS**.

Worldly Mindedness we learn is "An **over-consideration** of **earthly** and **present** things,
to the exclusion of **pious** and **attention** to **spiritual** things."

Dear Brethren we learn, Romans the viii. 6, that "The **worldly**, mi-
nded is death, but to be **spiritually minded** is life and **eternal life**. Hence it is plain, that if the christian suffer his **body** to **perish** in **earthly** **things**, he cannot enjoy religion, and consequently, is often complainant of **sorrows**. Religion came from Heaven to Earth to cheer our hearts, and comfort our spirits. **Wilderness** of this world, and **being of heavenly** **things** is no **comfort** to us, and the world, and hence when we undertake to serve **God** and our **God** too, we do ourselves of the enjoyment of Religion. Our Saviour says, "If any man **wanteth** to **serve** **the world**, let him not fear **this** thing." In the case of **professors** of **religion** in the sight of **God**, we are informed that "If any man **love** the **world**, the **world** also **loves** him." John 3 v 15 w. In various **ways** do **professors** to be **christian** and **christians** profess a **dislike** to the love of the **world**; but the **proficiency** in **the world**, and of this **worldly** **brethren** we can easily judge, for if we are disposed to follow the **world**, and attend to matters of religion only, when it is convenient, or **for the sake** of **the world**, or **our worldly interest**, we have no ground, according to the above, to suppose them to be **christians**. Dear brethren, we believe that there are too many **professors** of **religion** in general and the **world**; too much of a **disposition** to **conform** in almost **every** **thing**, therefore spiritual things are neglected, and consequently they languish. We design now to notice briefly, a few of the **visible** **signs** of **worldly mindedness**.

The **worldly minded** man is of but very little (if any) use in the church, engrossed in devising ways and means for the accumulation of **worldly** **stuff**, **and** in the execution of his plans, and hence, he seldom, if ever goes in **secret**, to **pray** in his family or if he does, it is only once in a while, in order to quiet his conscience, and if he should happen to be at meeting, the topic of his conversation, of his eyes, the **product** of his fields, the price of cotton or **anything** relating to **any** **thing** of a **disreputable** **nature** should approach the church, he immediately begins to **laugh** at it, for his mind is not spiritual. Now we may expect to hear such christian **professors** of **religion** complain of **darkness**, for they walk not in the way in which light **things** **flow**, and hence, he withdraws from **the shining** of **Truth**. **Worldly Mindedness** in **professors** of **religion** causes the **Pastor** of a church, to **desire**, to have it **preached** (almost) to naked **white** and **empty** **seats**; his best efforts go to **meeting**. Again, brethren, it causes **churches** to have **small** **funds**, and

such individuals as all, and whose contribution is to be made for the laying of false exp-
penses, it is hard to do, and not ungenerously, only a few of the more open, bear
the whole burden to bear; but we are informed that there should be equality 2 Cor. viii.
13, and to do this, that every member of a church (particularly male members) should bear
his proportionable part, in every thing, of the expenses of the church to which he belongs.
Worldly mindedness in christians causes the ministers of the Gospel, many times to wade, as
it were, through difficulties. For while his brethren are eagerly engaged in worldly pursuits
in order to accumulate wealth and place themselves beyond the reach of want, he is forgotten
or at least neglected by them, and does not receive that assistance which is his due, and which
he has a right to expect; consequently, his mind has to be engaged, from necessity too, in de-
vising some way for the support of his family, and his time has to be spent in the execution
of the means devised, and he cannot therefore "study" as he ought to do and as he wishes to do,
to show himself approved unto God" See 2 Tim. 2 c 15 v, and not unfrequently, in conse-
quence of having to neglect his house affairs in order to attend to the calls of the churches, he
becomes embarrassed in his financial affairs, and his family has to subsist on a scanty allow-
ance, and this being the case, his mind becomes gloomy and he is almost ready to sink under
the unwieldy load which he has to carry day by day, and cannot therefore be as useful to the
churches as he otherwise would be. Dear brethren, these things ought not so to be. Again,
the love of the world, or worldly mindedness, has also the power to blunt the feelings of the
heart, such an extent, that the eye is shut against the sufferings of the afflicted, and the ear is closed
even to the cry of the poor widow and orphan, for the man whose affections are engrossed
with the world, though he may possess thousands, perhaps tens of thousands, has, as he thinks,
nothing to spare. Worldly mindedness also causes men to adopt unholy and unjust means
to accumulate riches, such, for instance, as keeping tipping shops, taking "bribe" of their
brethren, and treating their servants in an inhuman manner; all of which, we do not, in fact,
conform to the Scriptures of Truth. (See 1 Tim. 2, 15, 1 Pet. xxiii, 19, and Col. iv, 1, and con-
cerning inconsistency with the christian character) and as one has well remarked, "A rat-
er than from the time of Cain to the death of Paul.

Dear Brethren, in as much as we profess the religion of our blessed Jesus let us endeavor speak and act, on all occasions, in accordance with our profession. Let us be Christians in our families, and in our neighborhood, among our neighbors, and wherever we go, be an example to let our light shine in the world. In every day business let us be prudent, and although we have, by the decree of him who made us, to eat our bread in the sweat of our brow, let us be guarded against worldly wisdom, and the things of the earth, and, while we are engaged in our business, let us endeavor to have our minds on heavenly things, with any other intention than to make ourselves comfortable, or the distressed with whom we are surrounded; neither let us be bus having food and raiment, let us be therewith contented. I Tim. 6:8, 9. Lord give us over and above the rest necessities of ourselves and families, and consider if an answer to us be given, and if God requires us to deal it out wholly and cheerfully to the needy, for God to rich is abundant 2 Cor. ix. 9. O let the voice of our afflicted be heard, and follow their example, in general, call forth our sympathy; let the widow weep, and touch our sympathies, and more abundantly sympathize with her. Prosecute and undefiled before God and the world, let the fatherless and widow in their afflictions and keep himself unsotted. James 1:22.

those who make no pretensions to religion may be worldly minded; there-
fore, their time is worldly pursuit; and run away, regardless of the
good they can do, grinding the faces of the poor and both high, low, and
middle classes, and plan do among men of the world without a
thinking mind to expect them. But when we come to
see the effects is quite different; it engenders the wicked to open a
way for the Lord; and say "there is no reality in
the word of God in us, which would pass unnoticed in others, just as
a vapour is visible to a candle." No doubt but it does
not in the transaction of their worldly business. W
hereupon the hand judiceth them, and which is
done that light which is in
the world.

...cacter like polished steel, which may have
...of rust, but by an assemblage of inane

More scandals have occurred in the Christian church by wantonness, which is the fruit of worldly mindedness. Instances of darkness and darkness in the world, imposed in honest way of course, are dangerous, and often successful, for to grace a man professedly himself to be thoughtful, face a course of ungenerous conduct, proves that they are easy. Dear brethren, volumes might be written, sealing and advantageous to you; but we will, and though it may seem that we have said all yet, be you well assured, that we have had no regard to your feelings in the least, but wish to stir up your minds, remembrance of what God has done for us. When we lay exposed to all kinds of temptation, see He has sent us a comforter to us in pleasant places. The angels of free grace we have always, that when we may fall latterly, fallen, He who is made with hands eternal in the Heavens, who shall return to their bodies dead, the same resuscitated, and come forth from their earthly body of the Son of God, and be carried up to heaven with Him to gaze on His glory. And we have hope founded on the promises of God. Jesus has a place for you, and if I go before you, I leave you to myself, that you may go to him, and receive his promises, and rest in them. In this world we must go before the Lord, and make our way through your good works and your love. O dear brethren, in any other way than by the strictest rule, and if we attend to it not, we can not stand in our counsel, both in our private and public assemblies.

Much depends on the manner in which we go, as it relates to our private peace and to the influence exert over the world. And if we are not in the house of the Lord to attend to the word, we are dealing with the miser. If we go to the world, a few trinkets into our pocket, and a few words in our mouth, we cannot have any means by which we otherwise would have, and can not have any peace, nor become partakers of the Lord's favour.

But on the other hand, the heart, willing, open hearted, obedient cross bearing christian, who looks at heaven as the store house, and this world as the place to which he is to prepare for his soul to take possession of his inheritance on high; that is incorrigible ungodly, and that sedes not away needs not go a broad for joy. "O for a home," and how often do we hear men of the world say "that a man is not a christian there is none." Hence, it is plain, that in order to advance our interest as christians, and do that good in the world which the Lord requires us to do, it is necessary that we live humble and self denying, and show thereby that we are not of the world. O dear brethren, let us walk in the fear of the Lord, and do all the good we can during our short stay on earth. And now may thy grace of our Lord Jesus Christ, be with you all; AMEN.

JOHN YATRS. Moderator.

JOHN SANDERS, Clerk.

TABLE OF DISTRICT MEETING.

1st. District	which last Friday before the 4th Sabbath in July 1845.
2nd.	Mobile, Coosa,
3rd.	Sandy Grove, Dallas;

dishonorable pecuniary than from any other seldom compared with business. The world is enough every church member many by their overlaid by this sordid object which would be in a close for the present in order in our remarks expose you, or irritate us by way of remember we owe to him Him in the least power to excuse. The lines have fallen authorized to cherish an have a building of God a , notwithstanding these one when they shall be knowness of the glorious in the clouds, ever to be Such is the christian's iv 2, 3, "I go to prepare will come again and reign also." Thus we see rest to us and is attended and has left us as instruments that they may see n." And this we cannot see us. This is a period then let us make it the best.

in this world, both the Lord requires us to serve any body, and neglect sparing and sigh in our for the sake of bringing red the cries of the poor are common to the world have that peace of mind, and innocence over the world but